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A BRIEF ACCOUNT

OF THE

PROCEEDINGS OF THE COMMITTEE,

APPOINTED IN THE YEAR 1795

BY THE

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YEARLY MEETING OF FRIENDS

OF

PENNSYLVANIA, NEW-JERSEY, &c.

FOR PROMOTING THE

IMPROVEMENT AND GRADUAL CIVILIZATION

OF

THE INDIAN NATIVES.

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—♦—
1805.

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*Extract from the Minutes of the Yearly Meeting,
held in Philadelphia, 4th Month, 1805.*

THE Committee appointed to promote the civilization and well-being of the Indian natives, mentioning in their report read yesterday, that they had prepared a summary of their proceedings from their first nomination to the present time, this, together with a statement of their accounts being now read, afforded general satisfaction, and the Committee on this concern are left at liberty to print as many of them for the information of Friends, as, on solid consideration, they may judge expedient. The funds raised by the liberal contributions of Friends for carrying on this benevolent work, being so far exhausted, that the remaining balance appearing inadequate to the various disbursements which the further prosecution of the business will consequently occasion, it is desired that Quarterly and Monthly meetings would encourage and circulate subscriptions among their members, that renewed aid may be obtained ; and forward the amount to John Elliott, Treasurer of that Committee.

A BRIEF ACCOUNT
OF THE
PROCEEDINGS OF THE COMMITTEE
APPOINTED IN THE YEAR 1795
BY THE
YEARLY MEETING OF FRIENDS
OF
PENNSYLVANIA, NEW-JERSEY, &c.

*For Promoting the Improvement and gradual Civilization
of the Indian Natives.*

THE Committee, after freely conferring on the objects of their appointment, and carefully considering the means most likely to promote them, believed it proper to learn the disposition of the various tribes in the vicinity, of this state, and prepare their minds for the reception of the intended aid. With this view circular letters from the Committee were, in 1796, addressed to various tribes, accompanied with one from the secretary of state, expressive of the approbation of our prospects by the executive of the United States. These letters in a guarded

manner communicated to the Indians our intention of aiding and encouraging such as should early apply to us. The Oneidas, and those Indians settled on the Oneida reservation, comprehending the Stockbridge, and a part of the Tuscaroras, were the only tribes who, at that time, appeared willing to be instructed in husbandry, &c.

In the summer of 1796, three Friends, approved by the Committee, settled among the Oneidas : they were accompanied by a few of the members, who made sundry propositions which they thought most likely to stimulate and encourage the Indians to cultivate their land. To these the nation generally agreed; but it was soon found the Indians, with a very few exceptions, were not only unaccustomed, but averse to labour ; those who began to work grew weary of it, and gave out. The Friends then proceeded to improve a piece of land without assistance from the natives, hoping some of them would be induced to follow the example : they also repaired and worked a saw-mill belonging to the Oneidas, and several of the Indians acquired a competent knowledge of that business.

They opened a school for the instruction of the children the succeeding winter, and continued

it through every winter whilst they resided amongst them.

An Indian, well qualified by an education in New-England, taught the Stockbridge children, and was allowed a salary by the Committee, for several years.

In 1797 but little improvement was made by the Oneidas, sickness prevailing much among them, which the Friends did not wholly escape, yet they were enabled to instruct and assist the Stockbridge Indians in erecting a grist-mill.

They also distributed a considerable number of implements of husbandry among the Onondago and Cayuga nations.

In the spring of 1798 one of the Friends being disqualified by sickness for much labour, a proposition was made to hire some Indians to assist in improving the land allotted for a farm ; but they were so irregular in working that the plan was abandoned ; some days near thirty would come to work, and other days scarcely one was to be had. They therefore engaged a number of lads and young men whom they boarded, and allowed a reasonable compensation for their labour. At this time some improvement had taken place ; many of the Indian men would

assist their wives in working their little lots of land ; but they experienced some difficulty from the want of a blacksmith to make and repair their farming tools. A Friend well qualified to instruct them in that business, offering his service to the Committee, it was accepted ; and his wife being disposed to go with him, another woman Friend who also felt a concern to go, was encouraged to accompany her under a hope that the two women Friends might be usefully employed in instructing the Indian women and girls. A commodious dwelling-house, barn, &c. were built this year on the farm, and the Indian lads and young men were usefully employed in cultivating it; a large quantity of grain, hay, &c. was raised therefrom, affording ample proof to the natives of the beneficial effects of cultivation. Several of them acquired considerable knowledge of the blacksmith business, and many of their young women and girls were instructed in spinning, knitting, sewing, school-learning, &c.

In the year 1799 several of the Indians improved lots of land for their own benefit, which they sowed with wheat. The smiths business continued to be attended to, and Friends with the aid of the Indian lads continued to work their farms ; nor were their exertions either during this, or any former year, confined to their immediate residence, but as opportunities for

usefulness presented, they extended their labours to the various parts of the settlement, and afforded assistance many ways, as the necessities of the natives seemed to demand.

It may be proper here to remark that some suspicion and mistrust of Friends views, became manifest in several of the Indians; they knew that the improvements made, and the various tools and implements of husbandry distributed among them, must have cost a large sum of money; and they knew of no instance where white people had stepped forward in such a manner to assist Indians, but what sooner or later an interested motive discovered itself; therefore some had fears it was meant to make a permanent establishment among them, and lay claim to a part of their land.

Believing the instruction already afforded this people was such that they were enabled to procure a comfortable subsistence, it was concluded to withdraw from them; and that leaving all the improvements, tools and implements of husbandry for their use and benefit, would be a convincing testimony among the various tribes of Indians, that their good was our motive for thus liberally aiding them.

Therefore in the 9th Month, 1799, four of the Committee went to Oneida, and after some friend-

ly conferences, closed the affairs relating to the settlement there. The Indians on this occasion expressed themselves as follows, in reply to a written address :

“ Brothers Onas attend,

“ We know you told us you came not amongst us to make us presents that would soon wear away, but to stay some time to instruct us how to gain a comfortable living by tilling the ground, as the white people do ; now you have staid the time you proposed, and have fulfilled all your engagements to our nation, and we hope we shall follow the good example you have set before us, which we know would be of lasting benefit to us, and thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves, which is a convincing proof to us that you are our real friends : and we are glad the good Spirit has put it into your minds to assist others of our Indian brethren, in learning the same good way of living for which we also thank you, as well as for the good advice you gave us about the strong drink ; and we will try all we can to persuade our young men to do better.

“ And now, Brothers, if we have done any thing that displeases you, we wish you would tell us, that our friendship may remain bright, for we know you are a true people, and we

will keep this writing, and will tell our young men and children every year, that they may always remember your friendship ; and we wish you may often remember and visit us, to see whether we grow better or worse.”

In addition to the assistance afforded this people at their own settlement, several of their girls and young women were brought into the neighbourhood of Philadelphia, and placed in Friends families, where besides learning to read and write, they received such other instruction as was likely to be most useful to them on their return home : they were from the three nations of Stockbridge, Oneida, and Tuscarora.

A letter from one of these young women, written by herself, in the 9th Month 1803, to one of the women Friends who had resided at Oneida, contains the following :

“I have spun some flaxe and woole since I
 “came home and made some cheese, to show
 “our Indians how to make cheese, they been
 “very much pleas’d to know how to make
 “chees, some said they never thought Indians
 “could make cheese so well. They been try to
 “keep thear cows ever since to make cheese,
 “and butter, some of them begin to sewe some
 “flax, and good many of our Indian got sheepe
 “and they found very good to keep sheep, meat

“good to eat and wool good for cloth. I hope
 “we will do better ever year, good many has
 “left of drinking and some of them drink very
 “heard yet. I have been to see Oneidas, not
 “longe go ; I found they improve very much
 “since thee come away, good many has new
 “frame houses and frame barns, they improvise
 “very much ever since they left of drinking. I
 “believe three hundred of man and women both
 “left of drinking this some time I ; hope they will
 “keep their words good,” &c.

The beneficial effects of the labours at Oneida,
 having been observed by the Seneca Indians, it
 opened the way for an introduction among them,
 and Friends were invited into their country.
 Three Friends who offered their services to go
 and instruct them, being accompanied by two
 of the Committee, arrived in the 5th Month
 1798, at the Indian towns on the Alleghany ri-
 ver, where they met with a friendly reception.

A general council was called, and the motives
 of the visit were explained. The Indians ex-
 pressed their thankfulness to the great Spirit, for
 Friends safe arrival amongst them, but queried
 how Indians could learn to plough, and do what
 was proposed, seeing they had no horses or oxen,
 and were poor, living in cabins covered with
 bark. Friends told them, great matters were not
 expected at once, but it was wished they would

make a beginning ; that they had two horses which perhaps might be taught to draw a plough : and as they had an annuity paid them by the United States, they might save some of it to buy oxen ; and then allusion was made to their great intemperance, many both men and women having been seen intoxicated.

At another council, Cornplanter, their chief, made a speech, of which the following is an extract :

“ Brothers the Quakers,

“ Listen now to what I am going to say to you ; you know, brothers, the red people are poor, they are not like the white people, the Great Spirit has made them of another language ; so that it is very hard for us to understand one another plainly.

“ Brothers, we suppose the reason you came here was to help poor Indians some way or other ; and you wish the chiefs to tell their warriors not to go on so bad as they have done ; and you wish us to take up work like the white people. Now, Brothers, some of our sober men will take up work and do as you say, and if they do well then your young men will stay longer, but some others will not mind what you say.

“Brothers, we can’t say a word against you, it is the best way to call Quakers Brothers; you never wished any part of our lands, therefore we are determined to try to learn your ways; and these young men may stay here two years to try, and then if they like it, and we like it, your young men may stay longer.”

In reply, they were informed that our young Friends must have some place to live in, and a piece of land to work, in order to set them an example, and raise bread for themselves to eat; but that the land should still be theirs; and all the improvements put upon it, should also be theirs, when it was left. Further, that a number of hoes, axes, scythes, several sets of plough irons and other farming implements; also carpenters’, masons’, and coopers’ tools were coming up in a boat, which were intended for the general use of the settlement, and would be placed under the care of the young men, to lend to such Indians as wanted to use them, and although they would be left with them, and never taken away by us, yet we did not think it prudent to distribute them as a gift at present; for they knew some of their people were not very good, and such might pawn or sell them for whiskey, and then they would be as bad off as they were before.

After looking about the country, Friends fixed on an ancient village called Genesangohta as the place of their residence; a few Indian families live there; it is situate near the line dividing New-York from Pennsylvania, and nearly in the centre of the Indian settlements on the Alleghany river; many living from five to ten miles above, and their largest town called Jeneshadago is nine miles below.

At a conference with the natives previous to the two members of the Committee returning home, among other things, the oppressive labour required of their women, was laid before them, that it was not right to suffer their women to work all day in the fields and woods, either in cultivating with the hoe all that was raised for their subsistence, or getting fire-wood and bringing it home on their backs, whilst the men and boys were at the same time amusing themselves with shooting arrows from their bows, or some such diversions.

They were recommended to begin our way, and take their boys out to hoe, &c. reminding them it was from the Good Spirit they and we received every good thing; that they were equally, with the white people, objects of his tender care and regard; and that the great disparity they so frequently spoke of between themselves and the white people, with regard to poverty and

plenty, was the natural result of the different plans pursued to obtain the blessings of this life ; and as their ground was equally good with that possessed by the white people, it would also be equally productive, if the same industry and methods of farming were pursued.

In a letter from the Friends residing among the Indians, dated 1st Month, 1799, they mention that several of the young men manifest some willingness to labour ; and that in the preceding fall, they had employed one to work a while with them. A school was kept this winter which was attended by a few children.

In a letter from one of the Friends dated 3d Month, 1799, he mentions that the Indians were very desirous to build themselves better houses, our Friends having then erected a good log house, covered with shingles ; and further, that three old Indian men, with their assistance and instruction, very soon learned to make shingles.

In the 9th Month of this year, four of the Committee visited this settlement, one of whom had been there in the spring of last year when Friends were first introduced into this country, and consequently was enabled to form a correct opinion of the improvements made. Several of the Indians were building good log-houses, which were either roofed, or intended to be roof-

ed with shingles. Their crop of corn was much larger than what they raised when Friends went there ; and several small lots of land were under good fence. A council being convened, a speech was made to the Indians, of which the following is an extract :

“ Brothers,

“ It has afforded us satisfaction in passing through your town, to notice marks of industry taking place ; that you are building better and warmer houses to live in, and that so much of your cleared land is planted with corn, beans, potatoes, &c. and to see these articles kept in good order.

“ Brothers, we observe where your new houses are building, that the timber is very much cut off a rich flat, which we wish you encouraged to clear and make fit for ploughing ; we hope more of your men will assist in clearing and fencing land, and planting it with corn ; also sowing it with wheat ; you will then have a supply of provision more certain to depend upon than hunting.

“ Brothers, we are pleased to see your stock of cattle encreased ; the rich bottoms on the river will be plenty for them to live on in the summer season ; but as your winters are long and

cold, it will require something for them to live on in the winter. The white people keep their cattle on hay, on straw, and on corn fodder. Straw you cannot get until you raise wheat or other grain ; the rich bottoms if put in order would produce a great deal of hay. But for an immediate supply, we think, as soon as you gather the corn, if you would cut the stalks close at the ground, bind them up in small bundles, and put them in stacks as our young men do, they would keep your cattle part of the cold weather.

“Brothers, we are pleased to see a quantity of fence made this summer, and we would not have you discouraged at the labour it takes ; for if you will clear a little more land every year, and fence it, you will soon get enough to raise what bread you want, as well as some for grass to make hay for your cattle in winter.

“Brothers, we understand you are desirous to discourage whiskey from being brought among you, with which we are much pleased, and should be glad you could entirely keep it away : to get it you give your money with which you should buy clothing, oxen,” &c.

The Indians were also informed that one of the young men who had been there since the settlement was first formed (about sixteen months)

appeared most easy to leave them and return to his friends before winter ; they hoped another would offer to supply his place.

Cornplanter, on behalf of the nation, made a reply in substance as follows :

“ That when our young Friends first settled among them, many of his chiefs were averse to it ; they had this summer several councils among themselves respecting the young men, and all the chiefs seeing their good conduct and readiness to assist Indians, were now well satisfied. He hoped several of his young men would do more at farming than heretofore, and Friends must not get discouraged because so little was done ; but exercise patience towards them, as it was hard for them to make much change from their ancient customs. He regretted the loss of the Friend who expected to leave them soon ; he said he had been useful to him in keeping whiskey, and other strong liquor out of the town ; that they now drank much less than formerly, but feared when the Friend was gone he should not keep it away so well as he had lately done.”

The Indians had not yet raised wheat or other small grain, nor begun to use a plough.

Friends went from this settlement to the Catagagus river, distant about forty-five miles, where a large number of Senecas reside, who had request-

ed a set of sawmill irons and other aid. The chiefs being generally from home, a letter was left with a white man at Buffaloe, who has been adopted into their nation, informing them that a set of sawmill irons would be given them when they were prepared to build a mill ; and if they left off their very intemperate use of strong drink, it might be some encouragement to help them further.

In the latter part of this year, Cornplanter accompanied the Friend who was returning home, as far as Canandaiqua, where the superintendant of Indian affairs resided ; at this place he dictated a letter to one of the Committee ; the superintendant wrote it, and Cornplanter signed it with his mark. The following is an extract therefrom :

“ I thank the Great Spirit for his protection in preserving me and my friend who I have accompanied to this place. I hope the Great Spirit will still preserve my friend on his journey to Philadelphia ; and every evening when night shall overtake him, the Great Spirit will spread over him a curtain of safety, that he may again meet the society that sent him among us for the purpose of teaching us the useful arts of the white people ; and to return them my thanks for their kind offices which they are disposed to bestow on us. I cannot omit this favourable opportunity to inform you that I believe the Friends who

have been placed at the Alleghany, have discharged the trust committed to them, in endeavouring to do for us the best that they could for our advantage. Dear friend, when I first heard your voice and learned your kind offers to us, I was pleased, as I thought we were apt to transgress the good rules of the Great Spirit; and by the aid and advice of your people, the Great Spirit would lend us his aid, in which we might become a better people; and hope you will not be discouraged in still aiding us, although we make slow progress in the arts of the white people."

In the 12th month, the Indians at Catarogus sent a reply to the letter which our Committee left for them: they say,

"The instructions that you gave, pleases us very much in general; you may rely upon it that we are going to follow your directions; we have fully determined to leave off drinking whiskey, and if there comes traders on, we have determined to order them off the ground.

"Friends Quakers, We hope you will keep your minds strong as you was at first, and we return you great many thanks for the kindness you have done already."

A school was kept during the winter, but attended by only a few children.

In the summer of 1800, another of the Friends left this settlement; two of those who had resided at Oneida, having previously gone there, the Indians made some improvement this year. A pair of oxen which they purchased were found very serviceable in drawing fire-wood, &c. As yet they had not begun to plough. A small school was again attended to, but the Indians not promoting the attendance of their children, no regular school was afterwards kept, but instruction afforded to several of the children at convenient opportunities.

The Friends settled at Genesangohta, in a letter dated 8th month, 1801, mention, "It is apprehended that a much greater proportion of useful labour has been performed the present season on this river than has heretofore been done in the same space of time; and the prudence manifested amongst the natives in expending the present year's annuity, affords encouragement to hope, that the labour and concern of society for their welfare, will not be fruitless: divers have purchased cows, &c. for the use of their families. The Indians belonging to the upper settlement on the river, have reserved money sufficient to purchase a yoke of oxen; some others are about to train young cattle for work, of their own rearing. The increasing attention that prevails amongst them in rearing cattle, hogs, &c. affords a prospect that they will, ere long, have a suffi-

ent number of useful animals : several are preparing ground in order to sow wheat, and expect to have it in readiness this season.

In the 9th month of this year, three of the Committee visited the settlement, being accompanied by a young Friend, a blacksmith, who went to instruct some of the Indians in that useful and necessary occupation. Two of the visitors had been there before. The preceding spring the Indians first began to use a plough ; the men performed the labour with a little instruction and assistance from Friends; they took a very cautious method of determining whether it was likely to be an advantageous change for them or not; several parts of a very large field were ploughed and the intermediate spaces prepared by their women with the hoe according to ancient custom ; it was all planted with corn & the parts ploughed, besides the great saving of labour, produced much the heaviest crop, the stalks being more than a foot higher and proportionably stouter than those on the hoed ground. The corn was now ripe and gathering in, and as their stock of cattle was much increased, instead of letting the stalks and leaves perish on the ground as heretofore, they preserved them for winter fodder ; several of them had mown grass, and made small stacks of hay ; they had made a fence about two miles long which incloses the lower town and a large body of adjacent land fronting on the river ;

also several other fences within it, to separate the corn ground from the pasture, &c.

The cabins which they used to live in, were generally either gone to decay or pulled down; most of them had built good log houses with shingled roofs, and some of them with stone chimneys.

With the exception of houses and fences, the improvements at Jeneshadago did not bear a comparison with the upper settlements, where the Indians live more scattered. Their thus settling separate and detached from each other, was already manifestly more to their advantage than living together in villages; a chief who is not ashamed to be seen at work by the women of his own family, would probably be much mortified, were he discovered by a number of females, who, on such occasions, do not always refrain from ridicule; yet this false shame on the part of the men, and ridicule of the women, is wearing away in proportion as they become familiarized to each others assistance in their little agricultural labours.

Friends requested a council with the chief women of the Jeneshadago town, which was readily granted, when they were favoured to make some communications pertinent to their situation. The women expressed their thankfulness

to the Great Spirit for affording them this council; the words, they said, had sunk deep into their hearts, and they hoped would never be forgotten by them. Cornplanter and his brother Conedieu were present.

The Indians were become very sober, generally refraining from the use of strong drink, both at home and when abroad among the white people. One of them observed to our Committee, "No more bark cabin, but good houses; no more get drunk here now this two year."

It was discovered that a little uneasiness or suspicion, was entertained by some Indians, fearing we might at some future time bring a charge against them for the services we had rendered and were rendering. After the first council was held with them, and the blacksmith introduced, with a request that two of their young men would learn the trade and become qualified to do their own work when our Friend left them, as it was not probable he would stay very long. They withdrew to hold a private council to confer on the proposition, from which they sent their Interpreters with the following message or queries to Friends,

"Whether we should at some future time demand from them land or money for the services

which we had done, and were doing for them ? that now they had but little land left, and if we should demand money, we knew they were poor and could not pay much.

They wished to know very clear in writing about it, and would wait till the writing was ready ; also whether we would leave the tools for the young men who might learn the blacksmith trade, when the blacksmith went home ; or whether we would take them away :

To which the following answer was sent in writing.

“ Brothers,

“ We tell you now plainly as we told you before, that your brothers the Quakers do not want any of your money, or any of your skins, or any of your land, for any thing they have done for you, and that they never will bring any charge against you for any of these things ; and we give you this writing to keep for ever, to make your minds perfectly easy in this respect. About the smiths tools, we cannot say much, but think we shall leave them all with you, if some of your young men will learn the trade.”

At a council held with them after this writing was given, they said,

“ Brothers,

“ We understand the writing which you gave us very well, and our minds are now quite easy ; two of our young men will learn the smiths trade, one from the lower town, one from the upper town.”

Friends informed them they were rejoiced to find they had quit drinking whiskey and other strong liquors ; and as they had held fast this good resolution so long, hoped they would continue to refrain from using it ; for they must see the good effects of keeping sober, and having persons to instruct them ; that when our Friends came here they had poor houses, many of them bark cabins, and no fences. Now they had most of them good warm houses, and many of them had good fences round their lots ; some had stacks of hay for winter fodder ; and a few had cleared land and sowed it with wheat and other grain. Also that their cattle were much increased, all which afforded great satisfaction.

It was supposed the quantity of corn, &c. raised this year, was nearly tenfold what it was when the settlement was first formed. This fall a few of the Indians made the first attempt to raise wheat. It may be proper here to remark that those who did something at farming, occasionally went out hunting, and many of the men adhered to the ancient customs, and left the wo-

men of their families to cultivate with the hoe what corn, &c. was needful for their subsistence.

Friends went from this place to Catarogus ; they had been requested by the chiefs of that village to pay them a visit, as their saw mill was just finished ; they had found some difficulty in settling with the millwrights, and desired assistance to accommodate it. That as one of the Friends who resides at Genesangohta, was acquainted with working a saw mill, they wished him to come and remain with them till he had instructed one of their people to take charge of the mill. When Friends reached Catarogus, the Indians were engaged in performing one of their worship dances, who retired very quietly to their respective habitations early in the evening, and collected again on the like occasion in the morning.

The chief difficulty between them and the millwrights was removed, and some smaller matters were put in a train of amicable adjustment. The Friend they requested, agreed to remain with them awhile, and to instruct one or more of their people how to work the mill.

The following is an extract of the speech of their chief warrior on behalf of the nation :

“ Brothers,

“ You have come at a time which has by us been previously set apart for performing worship to the Good Spirit, after our ancient customs. It is our way of worship, and to us solemn and serious, and not to be made light of; however different it may be from your mode, it is after the manner our forefathers have taught us. We hope you will excuse us for not being so attentive to you as we could wish, and would have been, had we not been thus engaged.

“ Brothers, We thank the Great Spirit for preserving you thus far on your long journey, and hope he will conduct you safely home, and favour you to meet with your women, children, and friends in health: we shall often think of you whilst on your journey, and desire you to inform your chiefs at home, that we are thankful for the sawmill irons, hoes, axes, ox-chains, &c. which they have given us.

“ Brothers, we hope we shall give more attention to farming than we have hitherto done; we thank you for your advice about the saw mill, and for your Friend's consenting to remain with us awhile, to teach some of our people to work the mill.”

By a letter from Friends at Genesangohta, dated 1st Month 1802, it appears three young

Indians discovered a willingness, and began to work at the smiths' trade in the 11th Month: two of them have been steadily engaged most of the time since, and for so short a period, have made considerable improvement: also that the Indians at Catarogus make out pretty well in working their sawmill.

The following paragraph is extracted from a letter written in the same month to one of the Committee: "Several families have got to the number of six and seven head of cattle, with other useful animals, who had not any when this settlement was first made, owing as they now tell us, to their great excesses in the use of whiskey, which at present seems much declined; not any is knowingly suffered to be brought into the settlements on this river: and if any are found out to have been overtaken with it, when among the whites, they are sharply reprimanded and exposed by the chiefs at their return. This has nearly the same effect amongst Indians, as committing a man to the workhouse among white people."

In a letter dated 5th Month 30th, to the Committee, they say, "The present season has furnished rather greater marks of encouragement than has heretofore been discovered amongst the natives: considerable advancement is making in the different settlements on this river,

in works of industry and usefulness. Eighteen or twenty thousand rails have been split and put up by the natives this spring; and thirteen or fourteen new lots enclosed; most of which have been cleared the present season."

The Indians of this and the upper settlement, have opened a very commodious road from this place, for about five miles up the river: before this road was opened, the way was difficult for man or beast to pass. Several have sowed lots of spring wheat. A number of the young men belonging to Cornplanter's town, have become quite capable of doing their own ploughing. The resolution against the introduction of strong liquor continues to be supported, and it is said the Indians of Buffaloe creek, have also made some stand against it. About the end of this year the smith returned home.

In the 9th Month 1803, four of the Committee again visited the settlement; besides inspecting into the state of Indian improvements, &c. they were authorised to make a change in the manner of conducting the affairs there. Some of the Indians had encreased their stock of cattle faster than their means of subsisting them through a long and rigorous winter: when their hay and other fodder became much reduced they applied to Friends to give them some: these requests could not be complied with to an extent

proportioned to their necessity, without reducing the Friends to a like state of want; and fearing lest in future winters a renewal of similar requests, without the means of satisfying them, might disturb that harmony which had hitherto subsisted between us and the Indians, it was believed safe to embrace the opportunity which now offered of purchasing from a company of white people, an adjoining tract of land, and settling our Friends thereon.

When the committee arrived there, they learned that at a late council, the Indians delivered a speech to our Friends, expressing their willingness to a removal, but were desirous it should not be far up the river.

After fixing with the Indians the time for a general council to convene, Friends examined what improvements had been made by them; and also went to view the land on a creek called Tunesassah, which falls into the Alleghany river on the east side, about two miles above Genesangohta. Although it was not within the bounds offered us for sale, yet as it belonged to the same company, no doubt was entertained but it could be procured; the stream was found sufficient to work a mill, and it was believed a very good farm might be made there, the situation for our purposes being superior to any in that neighbourhood. The following is the purport

of what passed at the council which was held at Genesangohta :

“ Brothers,

“ We wish you to speak your minds to us quite plain, and if there is any thing which does not feel easy to you, that you will tell it to us.

“ Brothers, we have seen the speech made by you, at one of your late councils, to our Friends, by which we understand you leave them at full liberty to move up the river to settle on land joining to yours.

“ Brothers, since we came here we have been viewing the land, and think if we can purchase a piece on Tunesassah creek, joining to yours, it will be a suitable place for our Friends to settle upon ; they will then still be among your settlements.

“ Brothers, when our Friends first came to settle among you, we told you the tools then brought, should be for your use, to be lent among such of you as wanted to use them ; they have been so lent, and we have sent others for our Friends to use : when our friends remove, such of the first parcel of the tools as remain with them will be left with your chiefs to be lent out for the good of the nation.

“Brothers, we have lent some blacksmiths’ tools to the smith who resides at the upper town, the others our Friends take with them ; but the smith who lives here may make use of them ; the two smiths we hope are now able to do nearly all the smiths’ work you will want.

“Brothers, if our Friends get a house put up before winter, suitable for their accommodation, they will remove from the one they now live in. The barn and some of the land they may want another summer, as perhaps they cannot get land enough cleared to raise grain and hay for their cattle ; you will agree among yourselves which of you shall live here when our Friends remove.

“Brothers, when our Friends remove they will continue to give you assistance and instruction when they can, if they think you stand in need of it.

“Brothers, we understand by your speech to our Friends, that you want them to bring on tools and cloth to sell.

“Brothers, we do not want to keep a store of goods among you ; we think it will be best not, but we intend to send a few scythes, sickles, augers, and some such tools, for our Friends to sell to such of you as may want to buy ; but if

any of your people buy from them, and then sell to white people, they are not to sell any more to such as do so.

“ Brothers, we again repeat it, we wish you to speak your minds freely to us, and if there is any thing which you and we do not understand alike, that you will tell us, as it is our wish to comply with all our engagements.”

After consulting with the other Indians, Cornplanter replied :

“ Brothers,

“ Your speech is good, containing the same language Friends have always spoken to us. We know the time talked of for your young men to live among us has passed by, and nothing been said on either side ; and perhaps that is the reason why you want to purchase a piece of land joining to us. Your young men may live where they now do as long as you please, and if you cannot purchase, we hope they will continue to live where they now do.

“ Brothers, when your Friends first came, and for a long time after, the white people told us, “ Keep a good watch on them Quakers, they are a cunning designing people, and under pretence of doing something for you, want to get a hold upon you, to make an advantage of you

some way or other." But of late, finding that all was straight and no advantage attempted to be taken, they had left off talking about it.

"Brothers, your young men and us have now lived together several years as brothers; when your young men came, the Indians were very ignorant, but now we are just beginning to learn; your young men do not talk much to us, but when they do, they speak what is good, and have been very helpful in keeping us from using spirituous liquors; as has also my brother.

"Brothers, you have desired us to agree among ourselves who shall live in this house, as your young men expect to leave it before winter, but we do not think it right to fix on any one yet, as if you cannot get a piece of land your Friends will want it; and if you do buy a piece, they may not get a house up fit for them to live in before winter, and then they would want it.

"Brothers, you have also mentioned that you should leave all the buildings, fences, &c. here for us to occupy this farm, except that your Friends would want the barn and some of the land to get fodder and raise grain next summer, which is all very agreeable to us, but it is hard work to cut down so many trees and clear land to raise hay and grain, therefore they may want it longer than next summer, and if they do, they

are welcome to work it as long as they think they have occasion for it; so it will be time enough to make choice of some one to occupy this house, farm, &c. when your young men are comfortably fixed on the place you intend them to remove to, if you can get it.

“Brothers, we will appoint some of our people to receive the tools and collect such as are lent; and have charge in future of lending them.

“Brothers, it is true in our speech to your young men, we requested them to bring cloth, tools, &c. to sell; but we think you have come to a wise conclusion not to keep a store among us, as some dispute or difficulty might arise, if a store was kept, between your young men and our people. We are obliged to you for your intention of sending a few scythes, augers, &c. to sell to such of our people as want to buy; and are pleased our people are not to sell such things again to the white people.

“Brothers, we are well satisfied with your conduct towards us, you have always done what you promised.”

An old chief then said a few words to the following import:

“ Brothers,

“ You promised to endeavour to send a smith among us. After sometime you did send a smith, but he staid only a short time, and two or three of our young men who began to learn the business, are not fully learnt : now you have sent on a smith the best we have ever seen, he knows how to make all things we want, but he has been only a little while with us, and now says he is going away : we desire he may stay all winter, and then we think our own smiths in that time, with his instruction, will be able to do our work, and now they cannot.”

To this the Committee replied, that the Friend had a wife and family at home, who required his attention, therefore they could not press him to stay, as he had remained with them as long as he intended when he left home.

Friends believed the continued sobriety of the natives, and their improvement in habits of industry, afforded encouragement to persevere in this benevolent work. Several families having settled themselves about two miles higher up the river than where they used to reside, and cleared and fenced about sixty acres of good land ; in other places their industry was noticed. The road the Indians have opened for about twenty two miles is a great work for them ; it affords a much better communication from the

lower to the upper settlements, by land, than they used to have.

From thence Friends went to Catarogus, where they were cordially received by the chiefs, and had the satisfaction of noticing very great improvements ; several of them had built, and were building good houses, on a rich flat, about a mile from their old village ; their crop of corn was large, and their stock of cattle increased ; and generally speaking, they had become a sober people, most of them having for a long time refrained from the use of whiskey and other strong drink.

The following is extracted from the speeches at a council held with them :

The chief Sachem said, when they wanted advice on any matters of importance, they applied to our Friends on the Alleghany ; that they always found their advice very good, and when they followed what Friends recommended, it answered their expectation.

The chief warrior afterwards spoke and adverted to our kindness in supplying them with some useful articles which they stood in need of, and for which they were very thankful. Now they had several requests to make, and hoped we would attend to them ; the first was for a smith's

bellows, anvil, vice, &c. and some iron ; then one of their people, now living on the Alleghany river, who had there learned to be a blacksmith, would come home and work for them : they were beginning to farm a little, and found their tools often wanted repairs, and when they went to Buffaloe, which was a long journey, to get any thing mended, they had sometimes to wait two or three days before they could get the little they wanted done, as the smith did the work for the people he lived among before theirs ; and to go to Alleghany was further : they also wanted another plough. We had supplied them with one which was very useful, and made some of their land produce much better than before they had it : in the spring many wanted it, and all could not have it, therefore some said they had no good of the Quakers' present, but if we would give them another set of plough irons, they could be nearly all accommodated.

We had helped them to one pair of oxen, and they had bought another themselves, and we might think as they had an annuity they might help themselves to many things, but their annuity would not near clothe them ; and in buying their oxen, &c. their women and children had gone more naked than they wished ; now they had got over it. Formerly they could by hunting supply themselves with meat and clothing, but white people were settling so all round them,

the game was getting scarce, and they were now endeavouring to farm the little land they had left, and hoped they should live more comfortably, but were so poor they stood in need of help; therefore wished us to give them another pair of oxen, and then they could break up some of their land which had not been broken, and make their farms larger, which they wanted to do.

They were informed their request for the smith's tools and plough irons would be complied with; and when the tools came on, if the smith belonging to their tribe would work for them, Friends on the Alleghany would give them some iron. The oxen they could buy themselves, for they must learn to help themselves; some further advice adapted to their situation was offered, and appeared to be well received.

In the evening when Friends were sitting with the chief warrior, he said he wished to ask them a question, but was almost afraid; they desired him to speak, and they would give him such information as they were able: it was, Do the Quakers keep any slaves? he was told they did not: he said he was very glad to hear it, for if they had kept any, he could not think so well of them as he now did. That he had been at the city of Washington last winter, on business of the nation,

and found many white people kept blacks in slavery, and used them no better than horses.

Friends visited the Senecas at Buffaloe creek, and found a sawmill just finished, for which we had supplied them with the irons : a visit was also made to the Tonewantas. At both places, and particularly the latter, many had left off the use of whiskey and other strong drink, and were improving in habits of industry.

A contract was entered into for the land on Tunesassah creek, and Friends at Genesangoh-ta made a temporary house, and removed there before winter.

By a letter from one of the Friends dated 4th Month 21st, 1804, we are informed the Indians are generally removed from the lower town, and settling higher up the river, several of them not far from Tunesassah; this removal may put them to some inconvenience the present year, but will probably prove eventually much to their advantage, especially those who have fixed themselves detached from their little towns.

As the Indians had experienced difficulty in getting their little crops of wheat ground, there being no mill near them, after the consent of the Yearly Meeting was obtained, measures were taken to have a grist and saw mill erected at

Tunesassah; and the Friend who had been so acceptably with the Indians the year before, offered to devote a further portion of his time amongst them to make the iron work for the mills, and instruct the Indian blacksmiths more perfectly in the business; he remained with them during the summer and fall, and by a letter received from our Friends there, dated 11th Month 7th, we are informed, that the saw mill is in operation and promises well, and the grist mill is expected to be finished in a few weeks; and a house is building for the comfortable accommodation of a family. A Friend and his wife, if she have the aid of one or two female companions, it is believed may be very usefully employed in instructing the Indian women in various branches of domestic œconomy, with which they are now much unacquainted, and to which until lately they had not leisure to give much attention: as the men become more of farmers, the women have less drudgery to perform, and unless their improvement is encouraged and promoted, it may retard the progress of both.

The following are extracted from letters, lately received, dated 2d Month 10th, and 3d Month 3d, 14th, 15th.

“Neither of the mills are completely finished owing to the coldness of the season, yet both so as to do business. The Indians have had consider-

able grinding done, and appear highly pleased to see the grain reduced to meal so much quicker than pounding it in their wooden mortars ; a pretty ingenious Indian man, after having a grist of wheat of his own raising ground and bolted, said with animation, "I think this will make the Indians see day light."

"It is pleasing to find a disposition for improvement continues to prevail amongst the younger class of Indians ; divers have now considerable of corn to sell ; they often express the satisfaction they feel in seeing the fruits of their own industry, and frequently observe that when they followed drinking whiskey they could hardly clothe themselves, but by industry they now find their substance begins to increase.

"The continued resolution of these Indians against the use of spirituous liquors, conduces much to the introduction and increase of civilized habits, and it is obvious that it has an improving effect on the other settlements of the Seneca nation.

"They often come to see us, and appear well satisfied with what is doing ; our intercourse with them here is much more satisfactory than when we lived at the old place, and not subject to the embarrassment we were frequently under when

there. The change I have no doubt will be found advantageous in many respects.

“The late heavy rains, together with the melting of the snow, have produced the greatest flood in the Alleghany and adjacent streams, that has ever been known by any of the natives ; our mills have not suffered any injury, being quite safe from high water ; several rods of the race bank is carried away, and the dam something injured. The Indians have lost most if not quite all their fences ; it is very satisfactory to find that instead of being discouraged by their losses, they have joined together in companies very spiritedly, and have already got a great many rails made.”

Signed by direction, and on behalf of the Committee.

THOMAS WISTAR, *Clerk.*

Philadelphia, 4th Month 11th, 1805.

THE END.









